THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I. COR. 3: 16).

No. 31, Vol. LXXXV. Thursday, August 2, 1923. Price One Penny.

THE CHURCH AND THE STATE.

PRESIDENT ANTHONY W. IVINS.

(Continued from page 468.)

WITH the opening of a Gospel dispensation the Lord has always spoken plainly, defining the duties of those who accept his word, in regard to both spiritual and temporal affairs, and after defining our duties, and the obligation which is upon us, leaves us to accept and perform (and thus gain the future or present blessings which are predicated upon observance of the law), or reject, as we may choose. His word to us in the present dispensation, upon this important question, to which I wish to call particular attention, is no exception.

In the very early history of the Church the right relationship which should exist between the Church and the State was raised, and in order that there might be no misunderstanding in regard to this important question the following was adopted and published, and has been the recognized attitude of the Latter-day Saints since that time. I read from section 134 of the Doctrine and Covenants:

We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice, should be sought for and upheld by the voice of the people (if a republic), or the will of the sovereign.

We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in proscribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul. * * *

We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker. * * *

We do not believe it just to mingle religious influence with civil governments, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; providing that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

I ask you, my brethren and sisters, I ask the people of the world: where can a better bill of rights, defining the proper relationship of the Church and the State, the civil and the ecclesiastical authority, be found, than that which I have read? Can error or justifiable objection be found in it?

The Latter-day Saints believe that the coming of Columbus to this continent was part of the divine plan by which this land, which had been held in reserve, might become a place of refuge, an asylum for the oppressed and the down-trodden of all nations, that freedom of worship, and exercise of conscience, in righteousness, might be enjoyed by all people. We believe that the Lord inspired the framers of our government to give us our legislative, executive and administrative system of government, by which our laws are enacted and enforced. With this system's having been given of the Lord, it is not strange that the administration of our civil affairs corresponds so nearly with the organization of the Church, and still differs so greatly in the one essential feature.

Our civil laws are enacted by Congress, that body being governed, in forming the law, by the Constitution of our country; by our state legislatures under authority of Congress, and our

precincts and municipalities under authority granted by the state legislatures. The officers who administer these laws are chosen by the voice of the people. The laws enacted by our precincts and municipalities, and the power of the lesser judges and officers who enforce them are limited in regard to both territorial jurisdiction and power to inflict punishment. Legislative laws have jurisdiction over all of the people of the state, while congressional laws must be obeyed in all parts of the republic.

Decisions rendered by precinct, municipal or district judges are subject to review, on appeal, and may be carried to the supreme court, whose decision is final. To each of these courts authority is given to enforce its decrees by compulsory means. We may protest; it may be contrary to our idea of right and justice; we may say that we will not submit; but it is all in vain—the civil law compels submission. It may impose heavy fines, and if we refuse to pay, take our property by force to satisfy its judgments. It may incarcerate us in prison, for life if the offense justifies, or even deprive us of life.

In contrast to this, the laws which govern the Church are given us by the Lord our God. He is the author of them; He is our lawgiver. He has revealed to us the order of the Church government and designated the officers who are to administer its affairs. The ward organizations, with their limited administrative powers, the stakes with their enlarged jurisdiction, and finally the presiding authorities, who have jurisdiction over all of the affairs of the Church, have all been given us by the Lord.

The men who administer the affairs of the Church are its Priesthood, the word signifying, collectively, those who are chosen and ordained to perform sacred religious functions. The powers delegated to this body of Priesthood, chosen to administer the affairs of the Church, while similar to our civil administration, differ entirely from it in the manner of administration. Let me read:

> Behold, there are many called, but few are chosen. And why are they not chosen?
>
> Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—
>
> That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.
>
> That they may be conferred upon us, is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or authority of that man. * * *
>
> Hence many are called but few are chosen.
>
> No power or influence can or ought to be maintained by virtue of the

Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned.

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile.

I have read from the Doctrine and Covenants of the Church, section 121.

Again I ask you, my brethren and sisters, can any just criticism be offered to this plain declaration regarding the prerogatives and rights of the Priesthood? Can anything be wrong which is accomplished by persuasion, by long-suffering, gentleness, by kindness and love unfeigned? Where are we to find a definition of the authority and functions of the Priesthood superior to, or even the equal of that which I have just read? If it exists my attention has never been called to it.

(TO BE CONCLUDED).

THE CHRISTIAN PRINCIPLE IN THE USE OF SPEECH.

J. B. M. GRIMES, M.A., B.D.

"FOR every idle word which men shall utter they shall give account in the day of judgment" (Matt. 12: 36).

Our subject this evening is religion and speech. In our daily lives and relations with one another there is nothing that we use more than speech. Moreover, as St. James reminds us in his well-known passage on the "tongue," there is nothing which is more difficult of control, so that "if any man offend not in word the same is a perfect man, and able also to control the whole body." It is therefore of utmost importance that we should try to discover the Christian principle by which our use of speech should be governed; and we naturally look to find such principle contained in this emphatic pronouncement of our Lord on speech.

To that end it will be helpful to be quite clear as to the meaning of "idle" in this connection. It means speech which does not fulfil the purpose which God intended it to fulfil in conferring it on mankind. This is seen from a comparison of the use of the word in other passages. St. Peter in his second Epistle, after enumerating certain Christian characteristics such as self-restraint, patience, brotherliness, and love, continues: "If these be in you and abound, they make that ye are neither idle nor unfruitful in the knowlege of our Lord Jesus Christ." The knowledge of the Lord Jesus Christ is producing that result in the life of the believer which it was meant to produce by conforming character to His likeness. So St. James (2: 20) says, "Faith without works is idle": it does not have the result in corresponding works which it is intended to have. Men spoke in those days, as we do now, of

money lying idle when not bearing interest, or of fields lying idle when not bearing crops, or of a mill as idle when not working. The idle word then is the word which does not accomplish, or seek to accomplish, for failure may not always be the fault of the speaker, the beneficial purpose for which the gift of speech was intended. That is not to say that it does not effect any result. The idle field by its very nature can not be wholly idle; it will produce something, though that something be weeds. So the idle word by its very nature can not be wholly without result; it may indeed lead to far-reaching results, but these will be of a different kind from those which God had in view in conferring on mankind the gift of speech. The Christian principle then which ought to govern our use of speech is to make it serve the purpose God intended. What then are some of these purposes?

Speech was certainly intended as a means of self-revelation, for making known to one another our thoughts and ideas. Our Lord, indeed, refers here to this revelation of the inward man, of which speech is the appointed and natural means. For immediately before, He said, "Out of the abundance of the heart the mouth speaketh. The good man out of the good treasure brings forth good things: the evil man out of the evil treasure brings forth evil things." Now it so happens that much of our speech is not the communication of what we really think and feel, or the revelation of what we really are. It is insincere. We are at pains to conceal our real thoughts. We say things which we do not mean; we try to convey false impressions of our feelings; we pretend to agree where we do not agree. Conventional ideas of politeness have much to do with this dissimulation, but a desire for popularity and to stand well with others sometimes leads us to go farther than conventionalism requires, into flattery. What then? Are we always to say what we think? And if so, will we not hurt people's feelings, and appear rude? Are we to neglect and cast away the conventional forms of politeness? We doubtless know some of those people who pride themselves on their candor, on saying what they think, and consequently often say very unkind and rude things. Are these to be imitated?

The Christian use of speech does not require that we should neglect the conventions, but that we should aim at being real in their observance. Conventionalism impels us to appear to be polite and considerate for the feelings of others, and as long as our words and manners have conveyed such an impression of politeness, we have satisfied the conventions of behavior, and what we really felt and thought has nothing to do with it. According to Christianity, we are not to be satisfied unless these forms are the true expression of our inward feelings. "Speak the truth in love," says St. Paul, or, as it has been translated, "Be sincere in love." Love gives sincerity to politeness, and redeems it from hollowness and falsehood.

Another purpose for speech may be found in St. Paul's words (Eph. 4: 29): "Let no corrupt word proceed out of your mouth, but such as is good for the improvement of the occasion," to quote again Dr. Field's translation. Speech is one of the most ordinary and powerful means for influencing one another. I think that we can all look back and see how a chance word here and a chance word there has remained in our memory, and greatly influenced us, and been a power for shaping our lives altogether out of proportion to its seeming importance at the time. In fact, it was just because it seemed so unpremeditated, so much a revelation of the true inward self of the speaker, that it has remained in memory and molded character. It may have been a word of faith, of cheer, of comfort, of counsel, or of rebuke, but whatever it was, there was a certain inward excellence and moral worth which we recognized as altogether appropriate for the occasion, and beyond that to life in general.

But as against this how many are the idle words, the words that do hurt, the words that cheapen the sacred things of life, that contain the sneer against truth, goodness, and honesty; that impute the base motives; that tend to make life sordid and mean, to weaken and destroy faith in God and man; the corrupt words that have a corrupting influence on character. The idle word may be the word unspoken as well as the spoken word, the gift of speech lying idle when there is the occasion for its use: the unkind silence when a kind, friendly word would have set others at their ease, and relieved an awkward situation, the unspoken word when some fearless rebuke was needed, the unspoken word of comfort, sympathy and help; the word that might have been spoken in season for another's good. It is noteworthy that this word "idle" was joined with the word "cowardly—" "idle and cowardly—" by the greatest of ancient Greek thinkers, Plato, as though they were near akin. So they often are, and not least in the matter of speech. Often it is cowardliness which keeps back the right word from being spoken, cowardliness that leads to acquiescence in talk that is not edifying.

I have endeavored to put before you the Christian principle which should govern the use of speech, though it is so simple and obvious that it scarcely needs enunciating, that it should fulfil the purpose of the Giver of this great gift to humanity; and I have tried to deal with the application of this principle to two common but chief purposes of the gift of speech such as meet all of us constantly in our every-day life. I have purposely endeavoured to avoid any cheap and easy tirade against the common sins of the tongue, not because I underrate the harm and mischief which these do, but because I believe that it is only by thoughtful, prayerful lifting up of the use of speech, and consecration of it to the high and Divine ideal, that we shall avoid these.—*Christian World Pulpit.*

WHAT DO THE WETS HOPE TO ACCOMPLISH?

WHAT the "wet" leaders say and what they mean have always been two different things. What they really hope to accomplish by their recently inaugurated determined drive on the liquor laws of the nation is nullification in the large cities, where the big money has always been invested in the liquor business. Their success in the cities would mean a reversal of the statistics which have been recorded since the war. The Disciples Board of Temperance asserts that in Chicago, since prohibition went into effect, murder has decreased by almost one-half, child delinquency by one-fifth and dependency almost one-half; deaths from alcoholism are only one-third the former figure, in spite of the repeated stories of death from the home-brew poison; the pneumonia toll is now one-third the former figure; the tuberculosis death rate two-thirds; the savings accounts of the city have doubled. The doubling of savings accounts is not the whole story. The throng of small motor-cars on the streets of Chicago indicates that the head of the average Chicago family is now sober, and his savings have gone partly into healthful recreation for the entire family, instead of being spent in besotted pleasures. If the "wets" succeed in securing effective nullification of the liquor laws in the big cities, these figures would without doubt be reversed. In connection with the talk about legitimatizing "light wines," it should be remembered that the lightest wine sold in France runs a percentage of fourteen per cent. of alcohol. To say that such a liquor is non-intoxicating is, of course, not common sense. Dr. Harvey W. Wiley said with regard to beer: "I think beer is probably the most dangerous to health of all pure ordinary liquors." The widely praised product of Milwaukee is known to produce degenerative diseases of the kidneys that are very serious among the middle-aged men of any beer-using nation. To talk about beer as a wholesome drink is to fly squarely in the face of life insurance statistics gathered by unbiased experts concerned with the extension of human life.—*The Christian Century*, Chicago.

WHAT ABOUT TO-DAY?

WE shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what shall we give to-day?
We shall lift the heart, and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?

—*Liahona.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, AUGUST 2, 1923.

EDITORIAL:

A GROWING EVIL.

IN the year 1833 the Prophet Joseph Smith gave to the world a revelation known as the "Word of Wisdom." It contains a number of definite and positive statements regarding things which are are not good and others which are good for man. Tobacco is named as one of the things which are injurious to the human body. It is an "herb for bruises and all sick cattle, to be used with judgment and skill"; but, "*tobacco is not good for the use of man.*"

So prevalent is its use at the present time among men, and, regrettably, among women also, that one is led to wonder whether there isn't something good in it—some element which contributes to wholesomeness, to physical vigor, to brain power, or to some other benefit which justifies the indulgence in this all but universal habit.

In an honest effort to ascertain wherein this seeming "good" lies, I have asked many men and boys to tell me what benefits they get from smoking tobacco. In every instance the answer has been indifferent and vague. Some smoke to justify a "craving"; some, to enjoy a "soothing" effect upon their nerves; others, to indulge "a pleasant pastime"; and still others, "just to be in the fashion." No one claims for it the virtues of a food, nor the stimulating effects of a tonic. Looked at in the most favorable light, it is difficult if not quite impossible for even its most willing addicts to show any good derived from its use.

On the other hand, objections to smoking, as well as to the use of tobacco in other forms, are manifest wherever one desires to look. To a non-smoker, for example, smoking has almost become a public nuisance. Good health demands pure air. This need quickly asserts itself if the dining room or living room in our home happen to fill with smoke from the furnace. Immediately every window and door are thrown open, and the noxious fumes ejected. But people sit in restaurants, fill the air with tobacco fumes, and think nothing of it. They will befoul the air in theatres, and blow rings of smoke in dining cars until the sign, *No Smoking*, is obscured in the smoky mist. In a lift marked *Capacity Six Persons*, one or two of the six will inconsiderately blow smoke into the others' offended nostrils! Not infrequently in

non-smoking compartments of a railway coach, smokers light their cigarettes irrespective of the rights of other occupants, who are given the choice either of enduring the noxious fumes or of raising an objection with all its unpleasantness.

I wonder what would happen if, by way of retaliation, non-smokers were to eat onions and wilfully fill the air with the odor of onion breath!

Smoking is a slovenly habit. Entering a restaurant or the dining room of an hotel one frequently finds one's self sitting at a table with the ash tray filled with the refuse of the smoker. The same thing is seen in waiting rooms. Streets are littered with burnt-out matches and cast-off remains of cigarettes and chewed ends of cigars. It is said that Stockholm is the cleanest city in the world. Perhaps it is, but if so, several German cities crowd it as close seconds; but even in Stockholm, Berlin, Frankfort a/M, examples of municipal cleanliness, the slovenly litter of the idle smoker and the cigarette fiend are everywhere in evidence, not only in the gutter, but on the sidewalks, in the well-kept parks, and in every place where the public congregate.

However, to most people these are after all but minor objections; and the few whom such conditions offend will soon become used to them on the principle expressed by Pope, that where sin is

> "Seen too oft, familiar with its face,
> We first endure, then pity, then embrace."

But smoking is positively injurious, as ample evidence of scientists and eminent educators, and the experience of leading employers of men tends to prove.

The tests of Professor Seaver, of Yale University (U. S.), director of Yale Gymnasium for nine years, is an illustration in point. He measured all students in height, chest girth, weight, and lung capacity, and ascertained to what extent, if any, each had indulged in tobacco before entering college. The following is a summary of his tests and observations:

1. Smokers averaged about fifteen months older than the non-smokers.

2. The average height of the non-smokers was about one-third of an inch more than the average height of the smokers.

3. In the record of growths the non-smokers gained:

In weight:

6.6 per cent. more than those who had smoked irregularly.

10.4 per cent. more than those who had smoked a year or more.

In height:

11 per cent. more than those who had smoked irregularly.

24 per cent. more than those who had smoked a year or more.

In girth:

22 per cent. more than those who had smoked irregularly.

26.7 per cent. more than those who had smoked a year or more.

In lung capacity:

49 per cent. more than those who had smoked irregularly.

77 per cent. more than those who had smoked a year or more.

4. A difference was shown in the mental capacity of the smokers and non-smokers. Out of every hundred of those who took highest rank only five were smokers; but among the rest of the students six out of every one hundred smoked!

If the objections to smoking in public, if the slovenly results therefrom as seen in places where people assemble for recreation and comfort, if the useless but literal burning up of hard-earned money be not considered sound objections to the pernicious habit, surely the fact that it is positively injurious to the young manhood and womanhood of our country should cause thinking men and women to unite in an honest effort to minimize this ever-increasing evil.

Latter-day Saints who have contracted the habit should overcome it, and no young man or woman should even think of tampering with that which good health and sound judgment condemn, and which God has so unqualifiedly declared *is not good for man.*

D. O. M.

PRESIDENT HARDING'S VISIT TO UTAH.

THE visit of the President of the United States to the State in which live a majority of the Latter-day Saints was marked by appreciation and interest both on the part of the enthusiastic Utahns and of the President himself, judging from all the reports of this section of the Presidential speaking tour across the American continent.

The President arrived at Ogden on the morning of June 26th. He was met by thousands of persons, and in a few remarks to them President Harding expressed his agreeable surprise at seeing so many gathered at that early hour. A two-hours' motor-car ride then took him and his party to Salt Lake City. On the way, in a five-minute address to crowds of school children who were assembled under a banner inscribed, "Utah's Best Crop," he paid a beautiful tribute to them and to the inscription.

The Tabernacle at Salt Lake City, holding ten thousand persons, was far from being large enough to contain the vast assembly of people, but wireless amplifiers made it possible for the crowds outside to hear the President's address there in the afternoon.

An interesting minor detail of the visit to Salt Lake City was a game of golf, in which President Harding and President Heber J. Grant, as partners, defeated their opponents.

The following day the President's party left for Southern Utah, to visit the famed "Zion's Canyon." His route, this second day of

his visit, led away from the most populated section of the State, and he was able to compare parts that were as yet but partly settled with that part he had seen the day before. The *Deseret News* says: "By this time the President had been an eye-witness to the work of the pioneers who built these settlements, and he spoke warmly of their achievements, saying, 'They have been rewarded by making a home for the splendid men and women and smiling, healthy children before me.'"

After a few hours in the canyons, President Harding's party returned to Cedar City. In his address there the President said: "Oh, it has been good to see you, and I wish I could leave with you an adequate impression of the wonderful and happy day we have had. It is good to come so far from the great centers and find this distinctly American population working hopefully and confidently in the making of a great America. You are doing your part handsomely, and I offer you my congratulations and pay you my tribute. I can not tell you how proud I am as President of the United States that you are carrying forward your splendid work."

The Deseret News relates that in bidding farewell to a group of original settlers who had gathered at Cedar City to pay their respects to the Nation's executive, President Harding said:

"I am acquainted with pioneer stock. It has made the United States. By the difference between the arid and cultivated sections I can read the story of your work. To you men and women who came with your families in covered wagons into this country when the water still flowed through its natural gorges, the nation owes a debt of gratitude. I am the first President of the United States to come and express that gratitude, but I feel sure when I tell of this trip to my successors all future presidents will come to visit this country of wonders."

Other expressions of approval were given to authorities of the Church.

So many slanderous falsehoods have been circulated in Great Britain during the past two years to satisfy a certain gullible class of readers, that many people honestly believe that the Church of Jesus Christ of Latter-day Saints is a disloyal organization practicing institutions in defiance of the laws of the United States Government. Probably no better refutation of these untruths can be made than that shown by the intimate association of the chief executive of that government with prominent Church authorities. And in view of the fact that the great majority of Utah's population consists of Latter-day Saints, especially in the southern part of the State, President Harding's expressed approval of the manner of living of the people of Utah stands out as an unimpeachable testimony to the law-abiding and loyal spirit of the Latter-day Saints. Thank heaven thinking people are not all so blind as to reject it!

THE QUEST FOR GOD.

"Oh that I knew where I might find him!" (Job 23:3).

Job's cry for speech with God may be regarded as the cry of the human soul after God, "Oh that I knew where I might find him!" His cry is for God. It goes straight to the mark, right over all lower things. We should not have been surprised if he had cried for relief from his troubles, but that was not what his heart was set upon. His heart was set on God. His case was extreme, and none but God could answer it. His friends would not believe in his goodness. They believed only in God's justice. He believes in God's justice as firmly as they do, and to that justice he at last appeals. Impatient of their well-meaning attempts to comfort him, he gets at length wearied out, and in effect says to them, "Be done with your moralizing, I am sick of it: enough of this wrangling, let me go direct to God, and He will put my character in its true light." He felt he had come to a crisis in his life, when none but God could avail. And so, brushing aside all the methods suggested by his miserable comforters he sends his cry direct to the throne—a cry of intense earnestness, the cry of one who knows his distress and seeks the only sure refuge. Give me God and I have enough. He is my refuge from attacks, and my portion in poverty. Let me lose all, says Job, only let me find Him. "Oh that I knew where I might find him!"

Now, when Job uttered this cry, he unconsciously struck the keynote of universal desire. It has found an echo in every age and every land. It may be truly said, "There is no speech nor language where its voice is not heard; its sound has gone out through all the earth, and its words to the end of the world." Even in the gray dawn of time we see human hands stretched out to heaven in quest of God, and all along the dark and tangled path of history the search has gone on. Every pagan system, every heathen temple, every graven image, every blood-stained altar has been but the cry of the soul after God. Men have always been conscious of God. St. Paul's words to the Athenians on Mars Hill are a true reading of history, and a true reading of human nature—that all men are so constructed that they should seek the Lord if haply they might feel after Him and find Him. It is the explanation of the altar with the inscription "To the unknown God." Even when men have no definite knowledge of God they are forced by the very needs of their nature, driven by inner necessity, to reach out after Him. Man is a religious being. He feels himself related to a power above him, and knows himself a spirit longing for fellowship with the Divine. It is as truly in response to the hunger of his soul as seeking food is to the hunger of his body. All the religions of the world that have been, and that are, bear witness that Job's longing is, in some

form or other, universal; and many forms of unbelief are only more pathetic witnesses to the same fact.

1. In their quest after God men have gone in many directions, without finding any clear way to the living God. *Nature* told men there was a creator, but it failed to point the way to His seat. It simply said—God is, and all things were made by Him. It has many sweet voices, charming sounds, and lovely sights. But the very perfection of nature hides the Creator from us. If this world on which we dwell made us conscious of its existence by some grating noise or some jolting movement, we would be more likely to consider its Maker. But it spins at an enormous speed quietly through space. . . .

As time goes on we are always knowing more about nature, and consequently a little more about God. In the early stages of civilization man was dominated by fear. Nature seemed to him so capricious. He could not calculate when an avalanche might come. He had no knowledge of thunder and lightning. The earthquake and the drought surprised him. This sense of uncertainty created fear. Now men understand that they are not living in a capricious world, but that they are living in in an orderly world, where seed time and harvest, summer and winter, shall not cease. "He hath given them a law which shall not be broken," the Psalmist says. And as we realize that we are living in a world governed by law there comes a sense of security. And with the sense of security there comes a conviction that there is a faithfulness about the God of Nature. But we want more than this. Nature's message is for an innocent race. It has no sound of help to the guilty. It can give no sufficient reply to the question—"Oh that I knew where I might find him!"

2. To some extent God reveals Himself in *history*, in its epochs of advance, its awful times of decay, and in its frightful scenes that make the heart of man stand still. As Froude said, history is a voice that thunders through the ages the laws of right and wrong. A large part of the Bible itself is history, and God reveals Himself in the historical books as well as in the Psalms and Prophets. When we follow the history of the Israelites we can see the method of God's revelation of Himself to mankind, and the way in which He led them on to a fuller understanding of His ways of working in the world.

3. And in the *lives of men and women*, too, we have some vision of God. There are souls so great and pure that the hidden God seems to walk beside us and hallow the way. Heine, the German poet, confessed surprise that "After dancing nearly half a lifetime over the waxen floors of philosophy," he had to come at last to sit at the feet of Uncle Tom in his Cabin to learn the meaning of the word God. Heine knew logic and philosophy: he was a poet and a wit, but intellect alone could not find God. But if God is

not found in fullness either in nature, or history, or humanity, where is He found?

4. In the fullness of time He revealed Himself in *Jesus Christ*. The old question, "Shall God indeed dwell with man on earth?" was answered when the Word became flesh and dwelt among us. The Divine Spirit wore our human form, used our human speech, and expressed Himself in words of beauty and works of mercy. Because He was veiled in human form there were doubters even amongst His friends. "Show us the Father," said Philip. To which Jesus replied, "He that hath seen me hath seen the Father." Had the Eternal Son not come in the flesh we would never have known God or understood about His Fatherhood. Too often God was thought of as dwelling apart from His creation, aloof and inaccessible; as one who stood outside the world, letting it go its own way. With that picture in mind it is hard to find any reality in God when His children are suffering and struggling here.

But this is a false idea of the teaching of Christianity. In the New Testament do we not find a contest in which not only men are engaged but powers above and beyond men? And in that struggle God takes the supreme part. What else does the Incarnation mean?

> O generous love! that He Who smote
> In Man, for man, the foe
> The double agony in Man,
> For man, should undergo.

In Christ God is acting. Christ is God doing things. Where in any world religion will you find that truth expressed save in the gospel of Christ? "And the Word was made flesh, and dwelt among us." And what does the cross mean but that God is in the midst of the world's struggle bearing the cost of it in pain; and not there as the victim but as the victor? At Calvary the quest is ended. And this end of the quest is not the end of life, but its beginning, which enables us to be remade in His likeness.—*The Expository Times.*

FROM THE MISSION FIELD.

Change in Branch Organization.—Elder Ralph S. Gray was released as president of the Leeds branch Sunday, the 8th ult., having been transferred to labor in the London conference. Elder Wallace P. Galbraith was chosen and sustained to succeed Elder Gray.

Arrivals and Appointments.—The following missionaries arrived at Liverpool Saturday, the 28th ult., per s.s. *Montclare*. For the Swiss and German mission: Harold W. Parkinson, Wellsville, Utah; Jacob H. Wagner, Salt Lake City, Utah; Aaron T. Nibley,

Los Angeles, California; Richard E. Mollinet, Ocean Park, California; and Rulon J. Ballard, Salt Lake City, Utah. For the Netherlands mission: Frank H. Murdock, Salt Lake City, Utah; Walter G. Perkins, Wellsville, Utah; and Thomas E. Lyon, Salt Lake City, Utah. For the South African mission: Leon S. Saunders, Salt Lake City, Utah. For the British mission: Scott S. McCune, Santa Monica, California, assigned to the Sheffield conference; John H. Tanner, Ogden, Utah, assigned to the Leeds conference; and Joseph M. Skeen, Ogden, Utah, assigned to the Welsh conference.

Branch Conference.—A branch conference was held at Higham (Sheffield conference), Sunday, the 8th ult. There were three well attended sessions. In the morning an appropriate program was rendred by the children of the Higham branch. In the afternoon session, Elder James Brook, having been released as a traveling elder in the Sheffield conference, was released from the presidency in the Higham branch and Elder Vernon P. Cole was set apart to succeed him in this calling. Brothers Daniel Howarth and Leonard Gelder were set apart as counselors to Elder Cole. The evening session was held out of doors and many strangers, as well as saints and friends, heard the Gospel discourses and testimonies of the elders. The speakers of the day were: President Clarence L. Giles, Elders G. Kimball Mellor, James R. Williams, James Brook, Fielding K. Smith, Vernon P. Cole and O. David Merrill, and Brothers Daniel Howarth and Leonard Gelder.

Priesthood Meetings.—The Welsh conference held its regular Priesthood meeting Saturday, June 30th. All the elders of the conference were present, and expressed themselves as being pleased with results during the past month. Elder Dean W. Bench gave a splendid discourse on public speaking, and Elder Thomas V. Phillips spoke on the ways and means of tracting employed in the Newcastle conference. A marked increase in the work for June was commended by President Don M. Rees.

Saturday, the 7th ult., a general Priesthood meeting of the Nottingham conference was held at 18 Carrington Street, Nottingham, at 5:30 p.m. Conference President Joseph H. Valentine presided over and conducted the meeting. Encouraging reports, showing a marked improvement, were given of the various branches. Elder Ernest H. Capel outlined the Sunday-school work, encouraging uniform studies throughout the conference. Elder John E. Wahlquist spoke on the value of Mutual Improvement work. At 7:30 p.m. a general meeting followed. Brother William Hayes gave an interesting discourse on the twelfth Article of Faith. Elder Percy Whetton then rendered a vocal solo. A very profitable discussion followed.

Socials.—A very successful social was given by the Derby branch Wednesday, the 4th ult., at Unity Hall, Derby, in honor of Sisters Elizabeth Wilkins and Ellen Elizabeth Mercer, who will leave shortly to join friends and relatives in Utah. There were in attendance Conference President Joseph H. Valentine, Elders G. Rex Sutton, Fred. D. Maughan, Ernest H. Capel, and John W. Crofts, and a large number of friends and saints. After a splendid program each of the departing sisters was presented with a token of remembrance.

A farewell social was held in the Manchester Rooms in honor of Elder Cyril W. Fossey, who sailed for home the 6th ult. There was a large gathering of saints and friends, and a very enjoyable evening was spent. The program consisted of songs, recitations, etc. Elder Fossey was presented with a beautiful leather wallet and a pocketknife as tokens of esteem from his many friends.

Meetings of Traveling Elders.—All the elders of the Newcastle conference met in the Westfield hall, Gateshead, in a Priesthood meeting, Saturday, the 7th ult. Elder Ralph S. Gray of the Leeds conference was also present. The following subjects had been assigned and were treated in a very efficient manner: (1) Elder William E. White, "Our responsibility in spreading the Gospel," (2) Elder James L. Wheat, "Enthusiasm in our missionary labors," (3) Elder John B. Fowers, "Conduct of elders." All the elders gave reports of their labors and the progress that had been made, which was very encouraging. Conference President Ezra T. Benson gave some very good advice and instruction.

The traveling elders of the Nottingham conference met at 84 Robin Hood Chase, Nottingham, Saturday, the 7th ult., with President Joseph H. Valentine presiding. Elder John W. Crofts gave a very impressive discourse on the "Value of tracting as a means of allaying prejudice." A very interesting discussion which followed emphasized many valuable points. President Joseph H. Valentine was released as conference supervisor of Mutual Work, and Elder John E. Wahlquist was appointed in his stead.

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EDITED, PRINTED AND PUBLISHED BY DAVID O. MCKAY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.